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Bible

American Bible Society

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A GUIDE FOR  
TRANSLATORS, REVISERS, & EDITORS  
WORKING IN CONNECTION WITH THE  
✓  
AMERICAN BIBLE SOCIETY





A GUIDE FOR  
TRANSLATORS, REVISERS, & EDITORS  
WORKING IN CONNECTION WITH THE  
AMERICAN BIBLE SOCIETY

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BRITISH AND FOREIGN BIBLE SOCIETY  
based upon and in harmony with  
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AMERICAN BIBLE SOCIETY  
New York  
1932



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ON recommendation of the Society's Committee on Versions, the Board of Managers has approved the provisions of this Guide for Translators, Revisers, and Editors of versions prepared for publication by the Society. The Guide is based on, and is to a large degree verbatim, the "Rules for the Guidance of Translators, Revisers, and Editors working in connection with the British and Foreign Bible Society," which have been tested by wide use for many years. The Board acknowledges with gratitude the permission of the British Society's Committee for this use of its invaluable and comprehensive experience.

These rules express the main principles according to which translations of the Holy Scriptures should be undertaken. They have been considered and approved by translators and revisers in all parts of the world: They cannot, however, cover every difficulty that may arise. It is requested that all doubtful questions be referred to the Committee through the Secretary in charge, whose counsel is always available to translators and revisers. Procedure proposed on certain specified points should always be taken up with the Committee.

It is expected that the rules will be strictly followed and that any proposed departures therefrom will be referred to the Committee in New York.

ERIC M. NORTH  
*General Secretary*

BIBLE HOUSE  
ASTOR PLACE  
NEW YORK  
1932

# A GUIDE for TRANSLATORS, REVISERS, and EDITORS working in connection with the AMERICAN BIBLE SOCIETY

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## **The Spirit in which the Work is to be Done**

1. Every translation or revision of a version of the Holy Scriptures should be undertaken in the Name of our Lord Jesus Christ, be touched with reverent and loving hands, and be carried on with the utmost fidelity and accuracy, in prayerful dependence on the Holy Spirit. Translators will doubtless remember that they are helping to fashion the religious language of many generations.

## **Translation and Revision Committees**

2. All translation and revision work should, where practicable, be undertaken only after consultation with representatives of the leading Churches using the language. In selecting translators, next to spiritual fitness, scholarly and linguistic qualifications are of paramount importance. Wherever it is possible to form a small Committee of competent persons, representing different Christian communions, to translate or revise a version of the Scriptures, the work of a single translator or reviser is inadmissible for publication.

The actual revising executive should be a small Translation or Revision Committee, one member of it acting also as secretary for securing tentative proofs, conducting correspondence, etc. It is advisable to form also a Committee of Reference, embracing representatives, so far as practicable, of all the Churches and Missions which use the version. This Committee should be consulted by the working committee in cases of doubt or difficulty, and, in a revision, in every important change of words or phrases proposed. When these points cannot otherwise be settled, they should be referred to the Committee in New York.

Much caution should be exercised in adopting religious words or phrases suggested by non-Christian assistants.

## **Warning Against Needless Versions or Revisions**

3. It is most important not to multiply versions needlessly in adjacent dialects; and careful inquiry should be made as to exist-

ing translations before a new one is undertaken. Intercommunication between neighboring Churches and Missions may lead to such modifications in a version as will make it available beyond the area for which it was originally intended.

Before any important Revision is taken up, the need for it should be clearly established, and arrangements framed for its execution with all practicable efficiency and speed.

### **Limitations of Revision**

4. A Revision should, in most cases, be limited to the correction and improvement of a version which has already stood the test of practical use; but occasionally a retranslation is needful. To expedite such translations and revisions as they deem desirable, the Board of Managers of the Society is ready to consider any financial proposals which would secure for the work the whole time of the scholars essential for its prosecution. For many reasons—among which the great expense involved is not the least—the very prolonged revisions such as have sometimes taken place should be avoided.

### **List of Proposed Changes**

5. Before a Revision is published, a statement of the principal changes contemplated should be circulated for criticism among all competent missionaries and other scholars on the field, and submitted to the Committee in New York.

### **Preference for Generally Accepted Interpretations**

6. In passages where the original admits of more than one possible rendering, translators and revisers are expected, in view of the grave responsibility involved, to weigh the case fully before departing from a generally accepted interpretation which has been well established.

### **Text to be Followed**

7. The Board desires that, wherever practicable, versions should be made and revised from the original Hebrew, Aramaic, and Greek, advantage being taken of any previous translations in the particular language, and of versions in cognate languages.

8. For the Old Testament, the use of Ginsberg's edition of the Old Testament (published by the British and Foreign Bible Society) or of Letteris' edition is strongly recommended both as regards consonants and vowels, but any other standard edition



may be used, liberty being given to translators and revisers to follow the *Kethib* or *Qeri* or renderings sanctioned by the English Authorized Version or the English Revised Version (1885) or the American Revised Version (1901) or by their marginal readings. In using the English versions preference, however, should be given to the readings given by the text rather than the marginal readings.

9. For the New Testament, translators and revisers are recommended to follow the text of the original Greek edited for the British and Foreign Bible Society by Dr. Eberhard Nestle, but are at liberty to follow that underlying the English Authorized Version (edited by Dr. F. H. A. Scrivener, for the Cambridge University Press), or that underlying the English Revised Version (edited by Archdeacon Edwin Palmer, for the Oxford University Press).

10. Translators who are unacquainted with the originals are desired to follow the text or margin of the English AV or ERV (1881, 1885), or the ARV (1901), or, in the case of translators unacquainted with English, some other version sanctioned by the Committee.

11. Words and sentences for which the English or American Revisers in their marginal notes declare that there exists ancient authority should find a place either in the text or in the margin. The Committee deprecates their entire omission.

### **Translations to be Faithful**

12. Versions and revisions should be faithful translations, in a style easily understood by the people; on the one hand avoiding vulgarisms and colloquial expressions unworthy of the Book, and on the other hand avoiding forms of speech which are classical rather than intelligible to ordinary readers. It is not the object of the Society to produce versions in a language as it should be, but in a language as it is. The simplest and best-known words should be used in the idiomatic forms of the living tongue, and paraphrase should be avoided as far as practicable. Every version should be as literal as the idiom of the language will permit.

### **Alternative Renderings and Translational Helps**

13. While restricting the translational work of the Society to the rendering of the text of Holy Scripture, the Board does not

regard the Constitutional provision, prohibiting note and comment, as excluding marginal helps, which may be needed to overcome certain classes of difficulties in a translation. It does not approve of any helps which are not included under the following heads:—

(a) *Alternative readings*. These would include those instances in which there may be various readings of the original text which are of generally accepted authority. It is permissible for translators to put in the margin a translation of an alternative reading in cases which seem to them to be of sufficient importance.

(b) *Alternative renderings*. In important passages where the original admits of more than one meaning, or where the meaning cannot be expressed adequately in one word or phrase, translators may put preferred renderings in the text and alternatives in the margin.

(c) *Difficulties in the original language*. Words in the original which cannot be rendered literally without obscurity (e. g., technical terms, or words peculiar to the time and circumstances when the books were written) are usually rendered in the text either by (1) a very brief explanatory phrase, or (2) transliteration from the original, or other suitable language, or (3) the adoption of some generally known term which fairly represents the original idea. In such cases, in order to give as faithful a rendering of the *text* as possible, it is helpful and permissible to add in the margin some local equivalent or expansion of the term adopted; but every such marginal addition must be limited to an honest attempt to provide *an intelligible translation of the words and idioms of the original text*.

(d) *Difficulties in the language into which the translation is made*. Special difficulties are often due to the ideas and customs peculiar to the people into whose language the Bible is being translated. Occasionally there are words and phrases the literal translation of which, because of ideas peculiar to the country, would not convey to the reader the sense of the original. In such cases, with a view to the attainment of the ultimate end of translation, it is permissible to add in the margin a phrase which, *without attempting to interpret the meaning of the passage*, is calculated to prevent misunderstanding.

Translational helps of this class should be rare and be introduced only when absolutely necessary. They should be discontinued in any version as soon as the necessity for them ceases.

(e) *Proper names*. Where the name of a place or a person



merely transliterated into a foreign tongue would not convey the idea of place or personality, it is permissible to add the generic title; e. g., Jordan (river), Jeremiah (prophet), when such addition is necessary to give the sense. At the first occurrence of a proper name which conveys no meaning to the reader, a few words may be placed in the margin to make the historical or geographical reference intelligible.

When the sense of a passage turns on the meaning of a name in the original tongue, a translation of the name may be given in the margin.

(f) *References*, as explained in paragraph 19.

(g) *Added words*. In the English Bible, words implied but not expressed in the original text are printed in italics, *when it is desirable to call attention to the addition* of the words. If a similar printing-device (such as „. . . .“) cannot be adopted in other versions, a marginal indication of the addition should be made.

Every marginal addition must be limited to an honest attempt to provide an adequate rendering of the original text, and must not be of the nature of interpretation. Cases of doubt should be referred to the Secretary in charge.

Before versions containing translational helps are published by the Society, a list of marginal additions proposed must be submitted (in the text of the version and in English) to the Committee on Versions, and the approval of the Board of Managers must be obtained.

### Uniformity in Rendering

14. The Board recommends that care should be taken to translate, or transliterate, *uniformly*, as far as possible, where the meaning is the same, the most important Scripture names and terms, such as—

- (a) The Divine names and attributes.
- (b) Psychological terms; e. g., soul, spirit, heart, will, desire, pleasure, and conscience; also, such words as body and flesh.
- (c) Moral and spiritual attributes; e. g., faith, hope, love, truth, grace, mercy, peace, joy, patience, meekness, humility, righteousness, holiness, and their opposites.
- (d) Words that have to do with temptation and sin.
- (e) Words for repentance, pardon, conversion, etc.
- (f) Ceremonial words for washing, sprinkling, etc.
- (g) Sacrificial terms.

- (h) Words connected with worship; e. g., prayer, praise, temple, synagogue, church.
- (i) Official terms for prophet, priest, king, judge, minister, apostle, disciple, presbyter, bishop, deacon, etc.
- (j) Words relating to death, the grave, the place of the departed, eternity, the destiny of the saved and the lost, etc.

The treatment of proper names and the designation of the books of the Bible should, as far as possible, be uniform over wide areas, and especially in neighboring and cognate versions.

To accomplish the provisions of this paragraph a member of the Translation or Revision Committee should be definitely assigned to make the necessary collations of passages, especially where a group of subcommittees or individual translators have each primary responsibility for different books.

### New Words

15. Words that must be transliterated rather than translated should be carefully adapted to the grammatical and phonetic principles of a language.

16. When any material object mentioned in Scripture, such as a plant or an animal, is unknown to the people for whom the translation is intended, the Board prefers the introduction of an explanatory phrase, or of a loan word, the precise meaning of which can be explained by a teacher, rather than the use of a word meaning a different object.

### The Sacred Names

#### IN THE OLD TESTAMENT

17. (a) אֱלֹהִים (Elohim), Θεός, God.—The name used in Hebrew for “God” in its most general sense is *Elohim*. The Septuagint accepted the Greek Θεός as its equivalent. Every care should be taken to select the highest native term for God that a language affords. The teaching of the Bible will by degrees purify and raise the ideas associated with the word used.

(b) אֲדֹנָי (Adonai).—The Hebrew word *Adonai* is translated Κύριος by the Septuagint, and is generally rendered “Lord” in English. In most languages a word conveying the idea of “lordship” is to be found.

(c) יְהוָה (YHWH, called the Tetragrammaton as having four letters in the Hebrew).—This is a proper name, the exact pronunciation of which is unknown. In reading the Hebrew Scrip-



tures, *Adonai*—less frequently *Elohim*—was substituted for it at a time considerably before the Christian era. The translators of the Septuagint (the earliest Greek version of the Old Testament) followed this substitution by the use of *Κύριος* (Lord). The Septuagint version was quoted and its example followed by the writers of the New Testament. The same course was adopted in all translations, so far as is known, from the Syriac of the second century down to the close of the 15th century.

The pronunciation “Jehovah” arose in the 16th century through confusion of the word *Adonai* with the Tetragrammaton. This pronunciation is incorrect. In the English AV and ERV the name *Jah* or *Jehovah* is introduced in only a few places where the translators wished to indicate that the force of the passage turned upon the name. In other passages “LORD” in small caps was substituted for it. Several translators, for example, the American Revisers in the ARV, have preferred to retain some approximate transliteration of the Hebrew Tetragrammaton in all cases.

Translators in other European languages followed one or other of three courses; e. g.:

1. Substitution: Luther (1530), de Sacy (1668) and many others followed the precedent of the Septuagint and New Testament; using, e.g., “*Herr*” (Lord); “*Seigneur*” (Lord).
2. Transliteration: The Spanish translators, de Reyna (1569) and Valera (1602), preferred to approximate transliteration and used the word *Jehová*.
3. Translation: Ostervald (1724) sought an equivalent for Jehovah and used the expression *L'Eternel*.

In view of this divergence in practice, the Board does not desire to lay down any fixed rule. But it considers that when the force of a passage clearly turns upon the name, the word should be transliterated; and it desires (1) that in other cases, where one usage has become established, no change should be made unless it is supported by the general wish of the Christian community using the version; and (2) that wherever there are languages belonging to the same family, and in use side by side, there should be, as far as possible, uniformity of practice.

(d) Where the transliteration is not adopted, the difference between “LORD” (for the Tetragrammaton) and “Lord” (for *Adonai*) should be shown, if not by capitals, by different type, spacing, or other device, and the significance of the variation may be explained by a note at the back of the title-page.

## IN THE NEW TESTAMENT

(e) Where quotations from, or references to, the Old Testament in the New involve the presence of the Tetragrammaton, it is permissible to mark the word answering to it in capitals or otherwise.

(f) In adjacent districts and cognate versions, care should be taken to secure corresponding renderings of the sacred name 'Jesus.'

Similarity of treatment should also prevail in adjoining districts in reproducing the designation 'Christ' or 'Messiah.' Forms like 'Masiya' from the Hebrew are free from objection, but to retain the link with 'Christian,' 'Christianity,' etc., an adaptation of the Greek 'Christos' may be preferable.

It may sometimes be found necessary to explain in a prefatory note that Jesu, Jesus and Isa, are different forms of the name of the same person, and that Christos and Masiya are two forms of a title meaning Anointed.

(g) In translating 'Holy Spirit' or 'Spirit,' care must be taken to indicate His Personality *beyond all question*. Though the Greek word πνεῦμα is neuter, its treatment as masculine (e. g., by the use of ἐξείνους in apposition to it in John 14: 26) usually leaves no doubt as to the intent of speaker, or writer. A *Person*, and not a mere *influence*, was meant. The double sense of the Greek word (breath or wind, and spirit) sometimes makes it difficult to decide whether the Divine Person Himself is intended. In such cases the Committee recommends that the guidance afforded by the use of capitals by the American and English Revisers or by Nestle should be followed. In alphabets devoid of capitals, recourse can be had to different type or spacing.

All cases of doubt or difficulty as to the use of any of the sacred names should be referred in English to the Committee in New York.

### The Word "Baptize"

18. Without expressing any preference, the Board desires the term transliterated *baptize* in English, and its cognates, to be
- either translated in the text, provided all Missions using, or likely to use, the version are agreed upon a rendering embracing both interpretations;
  - or transliterated—without any translation in either text or note;
  - or transliterated—with the two alternative renderings in the margin to express both interpretations.



## References and Quotations

19. When old and established versions belonging to recognized Protestant communities are reproduced by the Society, their marginal references, their chapter and page headings and other accepted forms of printing have usually been retained. When marginal references are to be specially prepared for the Society's versions, the Board requests consultation or correspondence with the Committee on Versions before proceeding.

Where possible, it is desirable that references for quotations by one Biblical writer from another should be given in all editions of the complete Bible issued by the Society.

Where considered essential, it is permissible for translators and editors to use quotation marks to indicate a quotation from one part of the Bible in another, or to show a speech within a speech; but in the case of most languages it is possible as in English to indicate quotations without special marks; and this is preferable.

## Additional and Inadmissible Matter

20. The Board desires that the chapter headings of the English AV, the subscriptions to the Epistles, and Ussher's system of chronology be not reproduced in the Society's editions.

Page, chapter, and sectional headings (if introduced) must be simple summaries without doctrinal bias and as far as possible in the words of the text, and in any doubtful case should be submitted in English to the Secretary in charge. Sectional headings should be separated from the text by a space and, if possible, should be in different type.

21. In accordance with the Society's Constitution, no Confession of faith, doctrinal notes, or table of lessons or festivals, may be printed in, or be bound up with, any of the Society's editions.

22. It is not permissible to include descriptive indexes, glossaries, collections of historical, or of geographical or of other notes. Collections of the headings of pages, chapters, or sections are inadmissible.

## Arrangement of the Text

23. Inasmuch as the ordinary chapter and verse divisions (which are comparatively modern) are liable to interrupt and

obscure the meaning and connection of Holy Scripture, many translators ask that new translations, and revisions of existing translations, be published in paragraph form, with or without sectional divisions or headings.

The Board does not object to this course where it will not create difficulties by introducing a change of form to which readers are unaccustomed and the value of which they cannot appreciate. Where paragraphs are adopted, the old chapter numbers should for convenience of reference be placed in the margin, and the verse numbers there or in the body of the text. Arabic figures are generally preferable to Roman. The Board leaves each body of translators or revisers to arrange the sections, if adopted, as they think fit, suggesting, however, consultation of the arrangement of Nestle's Greek Testament or of the ERV or ARV.

On the other hand, when the text is arranged in verses, the grouping which would be exhibited by paragraphs may be shown by blank spaces dividing the successive topics, or preferably, by ¶ as in the AV.

It is recommended that the numeration of chapters and verses should follow that in the AV and RV, though it occasionally differs from that in Hebrew and Greek editions. Editors should carefully examine, correct and collate pages, chapters, and verses in the copy and in the proofs.

### **Characters and Spelling**

24. Where a version is to be published in a language not yet reduced to writing, or in which the orthography is varied or incomplete, it is often difficult to decide the question of the characters to be used. In this situation individual ingenuity and provincial views greatly need to be supplemented by the counsels of national and international linguistic authorities. A considerable body of tested experience is available in many areas, the principles of which hold good generally. To ignore them may retard the educational and religious development of the people. The Secretary in charge will be glad to put translators and committees in touch with competent assistance.

In general, the use and, certainly, the multiplication of accents and diacritical marks should be avoided if at all possible; the same phonetic sound should be rendered by the same symbol and only one sound by one symbol. If a choice of symbol is possible, the relation of the language to neighboring or dominant languages should be carefully considered.



## Title-Page and Imprints

25. The title-page should contain:

- (a) The name of the book stated as concisely and plainly as possible, in the language of the version.
- (b) The imprint of the Bible Society in the language of the version or, if that is impossible or undesirable, in English or some other European language. This imprint should include (1) the place of publication, (2) ordinarily, the name "American Bible Society," (3) and usually the year of publication.

Words and phrases appearing on the title-page should all be in the same language as the version, unless otherwise required by government regulation.

The title and imprint are usually given without any punctuation marks.

26. In the case of foreign versions, except those in the chief European languages, there should be an inconspicuous indication of the language and part in English, French, German, Spanish, Latin or other widely known European language, on the verso or back of the title-page (or on the last page), not on the title-page itself, and preferably in small type, as follows:

(N. T., Tentative Ed., Pampangan)	<i>indicating</i>	A New Testament in preliminary tentative version.
(N. T., Cakchiquel)	"	A New Testament, original version.
(N. T., Cakchiquel & Spanish)	"	A diglot.
(Rv. N. T., Tswa)	"	A Revised N. T.
(Rv. Gos. John, Tswa)	"	A Gospel of John in the revised version.
(1926 Rv. Psa., Quechua)	"	The 1926 Revision of the Psalms in Quechua.

Following this, or below on the next line (or possibly on the last page) is desirable an indication of the date of the edition and the quantity; e. g.:

3M-1928	— <i>meaning</i> —	1928 edition of which 3,000 were printed.
5C-1930	— <i>meaning</i> —	1930 edition of which 500 were printed.
5M-6, 1931	— <i>meaning</i> —	edition of June, 1931, of which 5,000 were printed.
8C-2 Ed. 1929	— <i>meaning</i> —	2d Edition, printed in 1929, 800 copies.

Combined notations would read thus:

(Rv. N. T., Siamese, 5C-1931)—*meaning* the Revised Version of the New Testament in Siamese, 1931 edition, of which 500 were printed.

Occasionally it will be necessary to print in small type on the verso of the title-page a description of the book in the language of the government of the country; e. g.:

Novo Testamento na Lingua Tswa do Districto de Inhambane

27. In some countries, the law requires the name of the printer and of the place of printing to be put on each book. This should be inserted in small type at the end of the book, often on a single line on the last page; e. g.:

Impresso em Gran-Bretanha, na tipographia de  
Richard Clay & Sons, Limited, Bungay, Suffolk.

28. Binding title, to be stamped or printed on the cover, should be in the language of the version and should consist solely of the vernacular words for "The Bible" or "The Holy Bible," "The New Testament," "The Four Gospels," "The Gospel according to St. John" or "St. John," etc., as the case may be, in as short a form as possible.

29. Before printing, all title-pages and binding titles should be submitted to the Secretary in charge in New York or, when the printing is done in a Foreign Agency, to the Agency Secretary. With the text should be sent a line for line translation and, if the characters of the version are not roman, a line for line transliteration.

30. In cases where the text is to be reproduced by photographic process (as unsuited for type composition) application for instructions should be made to the Secretary in charge or to the Secretary of the Agency in which the printing is to be done.

### **Accuracy of Transcription and Preparation for Printing**

31. The manuscript from which the type is to be set should preferably be typewritten and double-spaced. If not typewritten, great care should be taken to insure legibility. The manuscript should be written on one side of the paper only, with good margins. The edge should not be bound.

Pages should be numbered consecutively. It will be found helpful to have at least the chapter number (and preferably the number of the first verse) indicated in the upper right hand corner of each page of the manuscript.

32. Every possible care should be taken to insure accuracy. In the recopying and correcting, letters, words, whole lines may drop out unobserved and the most careful comparison should be made. Care should also be taken that standards of capitalization,



punctuation, and spelling are adhered to throughout the text. Revision in proof form may add very seriously to the cost of the book and delay publication and should be avoided by the accuracy of the manuscript. The correction of MS by pasting on correction slips should be avoided, unless the adhesive is exceptionally strong and nonstaining.

33. In sending forward a complete manuscript, it is desirable to send at the same time copy for binding title, title-page, back of title-page, and text of contents page (i. e., names and page location of books in the volume). It is also desired that a list be submitted of the characters used bearing diacritical marks or otherwise differing from those in a standard font of type.

34. Proofs will be sent to the translator for correction. Standard symbols in use in correcting proof are given on pages 18–20. In returning proof, the corrector is asked to indicate whether he wishes to see further proof or not.

### **Original Manuscript**

35. The MS of the first translation of any portion of Scripture into a new language or dialect should always be permanently preserved in the Bible House, New York.

In the case of a subsequent translation or a revision, the preservation of the MS is desirable, unless in any particular case or cases the Committee directs otherwise.

### **Information Through the Agency Secretary**

36. Where a translation or revision is carried on in a field for which the Society has an accredited Agency Secretary, in order to expedite the work, he should be kept informed of its progress and be the channel through which official correspondence with New York is conducted.

### **Copies for the Bible House Library**
























37. As early as possible, on its publication, five sample copies of every new translation or version should reach the Secretary in charge. In the case of books printed abroad, the copies should be sent to him by the Agent of the Society or by the Editor responsible for their production; in the case of those printed in the United States, they must be supplied by the Publication Department.

## GENERAL DIRECTIONS FOR PROOFREADING

1. Read all proof slowly, letter by letter, in order to detect every error.
2. Read through the proof several times with a definite point in view. Consider carefully punctuation, correct usage, typographical errors, general alignment, spacing, general effect.
3. Make all corrections in ink of a color contrasting with that used by the professional proofreader.
4. Put all corrections in the margin near the word marked. If several are made, place them in the order of their appearance with a slanting line between them; as, *wf/tr/sc/*.
5. Do not erase a correction made which you have found unnecessary. Draw a line through the correction and write *stet*, which means *Let it stand*. If necessary, rewrite a correction.
6. Underline three times a word or words to be written in large capitals and write "caps" in the margin; underline twice to indicate small capitals and write "s. c." in margin.
7. When a word is incorrectly capitalized, draw a line through the letter and write "l. c." in the margin to indicate "lower case."
8. Underline a word once to indicate that it is to be italicized, and write "ital" in the margin.
9. Place a circle in the margin around a period or colon to be inserted. To indicate a comma write */or^*; to indicate an apostrophe write *✓*; to indicate quotation marks write *✓✓*.
10. To indicate that a word or expression should be removed draw a line through the word or expression and write in the margin the sign *&* (delete), which means *Take out*.
11. Write in the margin all new material to be inserted and indicate by caret ( ^ ) where it is to be placed.
12. Write in the margin a double ( == ) to show that a hyphen is to be placed where indicated by a caret sign.
13. Use the space sign # to indicate that more space is needed where indicated by the caret.
14. Use the sign *⌒* to indicate that space between letters or words is to be eliminated.
15. Be careful to answer all queries made by the publisher's proofreader. To indicate your approval, cross out the question mark and allow the correction to stand. To show disapproval of the correction suggested, cross out the question or answer it in full.



SIGNS USED IN CORRECTING PROOFS

	Push down the lead which is showing with the type.	#	Make a space.
	Delete; take out.	<i>lead</i>	A thin metal strip used to widen the space between the lines.
	Turn inverted letter right side up.	<i>space out</i>	Spread words farther apart.
<i>stet</i>	} Let it remain; change made was wrong.		Make a paragraph.
.....		<i>no ¶</i>	Run on without a paragraph.
	Indent one <i>em</i> .	<i>cap.</i>	Use a capital.
	A period.	<i>l.c.</i>	Use the lower case (small type), <i>i.e.</i> not capitals.
	The type line is uneven at the side of the page; straighten it.	<i>s.c.</i>	Small capitals.
x	A broken letter.	<i>w.f.</i>	Wrong font — size or style.
=	A hyphen.	<i>font.</i>	Kind of type.
<i>ital.</i>	Use italics.	<i>tr.</i>	Transpose.
	Join together; take out the space.	<i>rom.</i>	Use roman letter.
	Take out letter and close up.	<i>overrun</i>	Carry over to next line.
<i>center</i>	Put in middle of page, or line.	^	Indicates where an insertion is to be made.
	Straighten lines.	<i>Qy. or (?)</i>	Doubt as to spelling, etc.
	Insert an apostrophe.		Indicates CAPITAL letters.
	Insert a comma.		Indicates SMALL CAPITAL letters.
	Raise the word or letter.		Indicates <i>italic</i> letters.
	Lower the word or letter.		Indicates black type letters.
	Bring matter to the left.		Indicates <b>BLACK CAPITALS</b> .
	Bring matter to the right		Indicates <b>BLACK SMALL CAPITALS</b>
			Indicates <i>black italic</i> .

PROOF SHOWING CORRECTIONS

ADDRESS AT GETTYSBURG

*cap.* [ Fourscore and seven years ago our fathers brought forth on this continent a new ~~nation~~ ~~conceived~~ in liberty, and dedicated to the proposition that all men are created equal. Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure. We are met on a great battlefield of that war. We have come to dedicate a portion of that field as a final resting-place for those who here gave their lives that that Nation might live. *l.c.* it is altogether fitting and proper that we *rom.* should do this. [ But, in a larger sense, we cannot dedicate — *lead* we cannot consecrate — we cannot hallow this ground. The brave men, living and dead, who struggled here, have consecrated it far above our poor power to add or detract. The world will || little note nor long remember what we here say, *tr.* but it can never forget what they did here. *no 9* [ It is for us, the living, rather, to be dedicated *wf.* here to the unfinished work which they who fought *ital.* (Address at the dedication of the Gettysburg National Cemetery, Nov. 19, 1863. Reprinted, by permission of The Macmillan Company, from Abraham Lincoln, the Man the People, by Norman Hapgood.) *S.G. off* ]

CORRECTED PROOF  
ADDRESS AT GETTYSBURG

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